

A
SACRED RECORD
To be made of
GODS MERCIES
TO
ZION:

A *Thanksgiving* Sermon Preached to
the two Houses of Parliament, the Lord
Major, Court of Aldermen, and Common-
Councill of the City of London, -at
Christ-Church, June 19. 1645.

Being the Day of their Publike Thanksgiving to Almighty God for the Great and Glorious Victory obtained by the Parliaments Army under the Condu& of Sir
THOMAS FAIRFAX in *Naseby*-field.

By *Stephen Marshall* B. D. Minister of Gods Word at
Finching-field in *ESSEX*.

Exod. 17. 14. And the Lord said unto Moses, Write this for a Memoriall in a Booke, and rehearse it in the Eares of Joshua.

Psal. 44. 1. Our Fathers have told us what Works thou didst in their dayes, in the times of Old.

Psal. 78. 4. Wee will not hide them from their Children, shewing to the Generation to come the praises of the Lord, and his strength, and his wonderfull Works that he hath done.

London, Printed by *Rich. Cotes* for *Stephen Bowtell*, and are to be
sold at the sign of the Bible in *Popes-head-Alley*.

RECORDED & INDEXED
GODS MEMORIAL
ZION

A 77th Anniversary Session Presided to
the two Honorable of Parliament, the Lord
Mayor, Council, Aldermen, and
Commons of the City of London.

During the Day of their Public Thanksgiving, and
of the Anniversary of the Coronation of
George the Fourth, and of the Marriage of
the Prince of Wales.

By Speeches and Sermons, &c. &c. &c.
Published by J. D. Moore, at the
Globe Office, in Pall Mall.

And by the same Author, in the
Year 1795, published a
Tract, entitled, "The
Rights of the Poor, and
the Duties of the Rich."
Which is now reprinted.

London, Printed by R. D. Moore, at the
Globe Office, in Pall Mall.

TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS
Assembled in
PARLIAMENT.



Our time is so taken up with the important Worke of rescuing these bleeding Kingdomes, and the Church of Christ in and with them, that I am sure you are not at leisure to read long Epistles; and were I able in a Dedication to write what might very much kindle your zeale, provoke your whole inward man, and thereby further your great Work; I conceive it were onely to tell the world what counsell I thought might doe you good; and therefore in stead of studying to present you with an Epistle, which few of you would read, I doe onely obey your Order, and at your Command publish to the view, and for the use of all, and present unto your selves this plaine Sermon, Preached unto you upon the day of your late Thanksgiving unto God for one of the greatest mercies (the Victory, and what came with it duly considered) that God hath bestowed upon our unworthy Nation these many yeares. What else I desire to have pressed upon your hearts, I chuse to doe it when I am called at any time to Preach unto you, or rather to beg it for you at the Throne of Grace; where you, and your great Work are every day (as by many thousand others) humbly remembered by

Your most obliged Servant

STEPHEN MARSHALL.

Die Veneris 20. Junii, 1645.

IT is this Day Ordered by the Lords in Parliament Assembled, That Mr. *Marshall* one of the Assembly of Divines who Preached yesterday in *Christ-Church, London*, before the Members of both Houses of Parliament, and in the presence of the Lord Major, Aldermen, &c. of the City of *London*, is hereby thanked for his great pains that he took in the said Sermon, it being a day of Publike Thanksgiving within the said City, and Lines of Communication, for the late prosperous successe of the Parliaments Forces under the Command of *Sir Thomas Fairfax*. And that he is hereby desired to Print and Publish the said Sermon; which none shall presume to Print or re-print, but by Authority under his own hand.

Jo. Brown Cleric. Parliamentorum.

Die Veneris, 20. Junii, 1645.

ORdered by the Commons assembled in Parliament, That *Sir Peter Wentworth*, and *Sir William Maffam* doe returne the Thanks of this House to Mr. *Viner*, and Mr. *Marshall*, for the great paines they took, in the Sermons they yesterday Preached at the intreaty of both Houses, before the said Houses, the Lord Major, and Aldermen, at *Christ-Church in London*. And that they be desired to Print their Sermons: And it is Ordered that none shall presume to Print their Sermons, but such as shall bee authorized under their hands writing.

H. Ellynge Cler. Parl. D. Com.

I doe appoint Stephen Bowtell to Print my Sermon.

STEPHEN MARSHALL
Stephen Marshall.



A
THANKSGIVING
SERMON

PREACHED

To the two Houses of Parliament,

June 19. 1645.

PSAL. 102. 18.

*This shall bee written for the Generation to come:
and all the People which shall bee created,
shall praise the Lord.*

Right Honourable and Beloved,



Have formerly in two Sermons opened the two Verses immediately going before this Text; The first of them before the Right Honourable the House of Peeres; The latter before the Honourable House of Commons; and there shewed

Introduction.
Shewing the
fittesse and
scope of the
Text,

at large that these two Verses did containe two Cir-

B

cumstances

cumstances which alwayes accompany the Lords Work of building up of his Church; and they are rendered as two Arguments, why all the world should stand in admiration of it.

The one is, because, when ever the Lord builds up Zion, Hee doth appeare in his Glory; hee appeares like himself, magnifying all his Attributes.

The other, that he does then return a gracious answer unto the Prayers of his afflicted People.

These two were handled in the valley of *Baca*, the valley of Teares, upon dayes of Humiliation; that out of them you might receive some strength in your mourning after the Lord, to help you to wait upon him while you are at his Work, building the Street and Wall of *Hierusalem* in a troublesome time: But now the Lord having in great measure given a gracious experience, and fruit of those two, in this late great and unexpected Victory and Mercy, wherein God hath appeared in his Glory, and answered his Peoples Prayers, in our exceeding low condition, his Providence having also called me by your choice, to meet you in the valley of *Beracah*, the valley of Blessing to praise God for this; I could not thinke of a fitter Text then of the very next words to those that helped you in the dayes of your Mourning, which containes the use which the Church in all ages shall make of the Lords building up of *Zion*. And though my time for preparation hath been very short, yet I am encouraged, because I have been taught of God, that a Peace-Offering to himself is easily found: And I have often found from you, that my poore endeavours, how weak so ever (being the best I have) have never been rejected: And therefore without further Apology and Preface, let us consider of the words as they

they thus lie. *This shall bee written for the Generation to come: And the People which shall bee created, shall praise the Lord.*

Here are you see, two Sentences: And for the Interpretation of them, some Expositors doe conceive, that the first Sentence containeth the use that the Generation who receive this Mercy shall make of it; *They shall Write it for the good of Posterity.*

The second (they think) containes the use that the future Generation shall make of former Mercies that are thus written; and transmitted to them, *The People that shall bee created, shall praise the Lord;* the unborn Generation shall praise God for it.

But others (and I think more rightly) doe conceive, that both sentences are meant of the same individuall People; and that the one of them is but an Exegeticall interpretation of the other; or rather, the first of them is an expreſſion of *one way*, how the redeemed of the Lord shall glorifie him; by *writing* the Mercies they have received, and transmitting them to posterity: and the other is a comprehension of their *whole Work*, that they shall not rest in any one way of manifesting their care to glorifie God, but shall make it the sum of their whole life, they being created to no other end; *The People that shall bee created, shall praise the Lord.* And I rather incline to this, because this expreſſion, *The People that shall bee created*, does ordinarily in the Scripture signifie a People brought from an extreame low, despicable condition, to a state of happinesse and blessednesse, fit to serve God. These are said, *A people created for Gods praise.*

The meaning
of the words

Es. 43. 1, 2.
Jer. 31. 29.
Ephes. 2. 10.

But Beloved, wee need not bee solicitous about it, chuse which of them you please, the difference will not

A Thanksgiving Sermon Preached

be materiall in respect of the practicall Observations arising from them, both of them afford many and the same helps for a day of Thanksgiving: Some few whereof I shall endeavour (by the Lords assistance) in one houre, or a little more, to set before you.

The first most
generall Ob-
servation.

The first, and the maine, and that which (indeed) is the comprehension of the whole Verse, is this;

The great
work of Gods
redeemed Peo-
ple is to praise
him.

That when God appears in his Glory to build his Church, and graciously answers his Peoples Prayers; their whole work should bee to praise him: That is the generall.

They have then nothing else to doe, but to make it the work of their life, to give praise, and glory to him; This paying of the Rent-penny of praise to our God, this worke of Thanksgiving, which is the end God aimes at in all his workes; which is the end why Man at first was created; why the Church was redeemed; why the Saints are called: This, that is the onely heavenly work that can bee done upon earth; this, which is the onely joyfull imployment, that shall last to all Eternity in another life: This work which should ever waite for God in Zion, *Praise waiteth for thee O God in Zion*: This whereof the Church should bee the Magazine, the Store-house and Trealury, *Unto him be Glory in the Church by Christ Jesus, throughout all ages*, and the Church is therefore called his Glory, *Israel my Glory*: Not onely because hee glories in it; but because it glorifies him: This Duty (I say) of Gods redeemed ones *To praise him*, can never be handled often enough, never pressed enough on Gods people. But truly, it hath been so frequently, and so fully in all the branches of it, delivered unto your selves, upon such joyfull dayes as these

Psal. 65. 1.
Ephes. 3. ult.
Esa. 46. ult.

these are, wherein you have had the whole institution of a thankfull people, and all their work; that I know not what to adde to that which heretofore hath been delivered; save onely, that what is said of our English laws; That we have abundance of good Lawes, and need but one more, that is, to put all the rest in execution: the same I may say, that there are abundance of Sermons of Thankesgiving extant, and we need but one more, and that is, to have our hearts inflamed to practise them; which I shall endeavour this day, by the Lords help, by handling some more particular Observations which this Verse affords, very suitable to the condition whereinto the Lord hath brought us at the present. And there are three things in the Text, from whence (as from so many Well-heads) may flow severall instructions, seasonable and usefull for our present businessse.

First, somewhat I shall collect from the *Persons* who should perform this work; *The People that shall be created*: that is their Epithet. More particular Observations.

Secondly, from the *Work* which these Persons shall imploy themselves in: that is, to endeavour, that *God may have his Glory from themselves, and succeeding ages.*

Thirdly, and principally, and that which I shall most insist upon, from the way and meanes which this created people should take, that God might have his due glory from themselves and succeeding ages; and that is this great Mercy of God in building his Church, and hearing his Peoples Prayers, *should be Recorded by them; This shall be written for the Generation to come.*

In the first of these, which I shall onely point at; *the Persons from whom* God doth promise himselfe the First, from persons who shall doe it

performance of this great Duty, *The People that shall be created*. Many excellent Collections might be made.

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One is, that which Mr. Calvin observes upon this Text: *viz.* Wee may here discern what (in the Judgement of Gods People) is the state of the Church when they are deprived of Gods Worship and Ordinances, and scattered among the Heathen: and what their estate is, when God is pleased again to set up his Tabernacle amongst them.

zek. 37.

In the first of these conditions they were as if their *Creation were annihilated*; as if they were resolved into their first principles. But when God was pleased from Heaven to looke upon them, with a restauration of his Temple and Worship, and bring them again into a Religious Common-wealth: then they looked upon themselves as a People that were *new created*, that had a new being bestowed upon them. Their outward condition was much alike in both, for the things of this life. Bond-men they were in *Babylon*, and Bond-men they were when they returned into *Canaan*, the same Emperours and Kings bore sway over them, and kept them under; and for ought I can learne, they were richer in their captivity, then in their own Countrey; but when they were brought back, to have liberty againe to serve God in the way of his Ordinances, then they looked upon themselves as people that had a new being. Thus they constantly judged of themselves, when their Temple was burnt, and they scattered among the Heathen, then they judged of themselves, as *dead and dry bones*, as those whole bones lay scattered, as when one cutteth chips about the pits mouth, but when they had againe got a naile in Gods Sanctuary, and might enjoy the liberty of his Sabbaths, Feasts, Sa-
crifi-

crifices, &c. it was as the founding of a *new Heaven* and a *new Earth* unto them. This I only mention.

Another is, That when the Lord would engage his Servants to give him his praise and glory for their deliverance, hee chuses to call them by this Name, *A people created*: that is, reduced out of nothing, brought to a blessed state, from a low and meane condition, from a people whom God calls by this Name, hee promisseth himself his glory and praise; whoever forget him, yet the people who shall thus *bee Created* will praise him: And that affords this Lesson:

That the People whom God in Mercy brings from a low and meane condition, are the People from whom God promises to receive praise and glory.

Indeed, such is the selfishnesse of our corrupt Nature, that if we are any thing, or doe any thing, we are prone to forget God, and sacrifice to our own nets, and burn Incense to our own yare; inlomuch, that when ever God finds a people who shall either trust in him, or praise him, it must be an *an afflicted and poor people*, or a people brought from such an estate; Free Grace is ever most valued by such people. And if you looke all the Scripture over, you will find, that all the praises, and Songs of deliverance that have been made to God, have proceeded from a people that have thus judged of themselves, as those that were brought to nothing; but God in mercy had brought the back again from the gates of death, and usually untill they had such apprehensions of themselves, they never gave unto God the glory due to his name. I could give you a cloud of witnesses to evidence the truth of it; but I intended only to point at this.

2. Obser
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praise God

Zeph. 3. 11
12, 13.
Psal. 22. 24.
25, 26.

this. Onely give mee leave before I passe from it, to make a short Application of it to our selves in these two particulars:

First, that hence wee may certainly learne one cause why our calamities doe continue thus long; why still wee are brought lower and lower; why though wee bee lifted up one day, or one moneth, wee are suddenly brought and cast back again into as forlorne a condition as ever we were in: God would bring us to such a judgment of our selves, that wee might praise him when we are delivered. I am perswaded God does intend to have a People here in *England* that shall bee for his praise, and wee doe not yet looke upon our selves as a people out of meere Mercy brought from nothing; in the time of our calamities we seek him, and say, he onely is our rock and our salvation: But it is too evident that the pride of our Nation is not yet laid low; still our Armes of flesh are prone to bee exalted. It is with us, just as it was with the Israelites, when God brought them out of *Egypt*, hee made account that hee had done enough to make them know their dependance upon him, that they were created as out of nothing, by such a miraculous breaking the yoke of their bondage, and bringing them through the red Sea into the Wildernesse, and in that howling Wildernesse giving them bread from Heaven, and water out of the Rocke; but the people had not yet learned it, they were high and proud, they were too rough pieces to bee so easily hewed; one yeares leading them in the Wildernesse would not reach them their dependance upon God: and therefore God continued to lead them in the wildernesse, and kept them out of *Canaan* till they had learned it. What they would not learne in one yeare, God made them learne

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in forty yeeres. And so *Moses* told them, *Dent. 8. 23.* That the Lord led them forty yeeres in the *Wildernesse*, and tryed them, and suffered them to hunger, that hee might humble them, and make them know that they lived by every word that came out of his mouth: And till they had learned that lesson, God never made an end with them. And surely it is so with us; were wee but once come to that passe; that wee looked upon our selves as a forlorne Nation, as a people void of wealth, of Counsell, of Strength, of Ability to carry on our Work, and would lie at Gods feet, and acknowledge that it is hee that must doe it, or we are dissolved, and undone; God would soone make an end with us, then hee would trust us to praise him; a people who thus look upon themselves, will give him the praise and glory due to his Name.

Another thing that I as briefly commend to your consideration from it is this; That because God Almighty doth expect that a people brought from nothing, a people new created will praise him; therefore if *such* a people, for whom the Lord hath done such things, should faile him; if they should prove ungratefull, it would aggravate their sin beyond all apprehensions, beyond all expressions. It is thus among men, we extremely abhorre to see a Begger mounted on Horseback, and riding proudly: *Solomon* sayes, It is one of the things that the earth cannot bear, to see a Handmaid made heire to her Mistresse; A *Hagar* laid in her Masters bosome, and then shee to prove insolent; this amongst Men is intolerable: Beleeve it, it is much more with God, when God shall take a People, as from a dunghill, from a desperate and forlorn condition, and (as it were), create them for his glory, and they fligh

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him

How great the sinne of such people is, when they forget this duty.

Prov. 30. 21, 22

him, and undervalue him, and deale ungratefully with him: Thus *Ezra* judged, *cap. 9. 13.* *When we have received such a deliverance as this, should wee againe breake thy Commandements and prove ungratefull; wouldst thou not bee angry with us till thou hadst consumed us?* This was the ground of that unappeasable wrath that was kindled in God against the people of Israel, in the 1. of *Esay*, *Heare O Heavens, and give eare O Earth; I have nourished and brought up Children, and yet they rebell against mee.* And especially in *Ezekiel 16.* Where hee told them, *I found thee in thy mothers wombe, thy navel not cut, no eye pityed thee, as a bastard cast out in the time of her nativity; and there I took thee from a dunghill, and bred thee, and trained thee up to be my wife, and thou playedst the whore against mee; and in all thy abominations (sayes hee) thou never rememberedst how I found thee desolate and naked.* This made God judge her after the manner of harlots. And believe it, so will it prove with us, if the Lord should go on thus mercifully to deale with *England*, and create us again, to raise us out of these gulfes and quicksands, and to establish us to bee a people, if we then should goe and sacrifice to our owne Net, or burne Incense to our owne yarne, prove ungratefull to him, kick with the heele against him; the wrath of God would bee kindled against us so farre, that there would bee no remedy. God expects better things from us, hee looks, that a people so created, should be for his praise. But this first branch I intended onely to point at; *The Persons that should doe this work, The people that should bee created.*

The second follows, wherein I shall bee a little larger, and that is, *What their work should bee; This shall*
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2. Part.
The work it
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bee written for the generations to come, and this created people shall praise the Lord: The summe whereof is, That God having done thus much for them, they should wholly apply themselves, that in all generations, both the present, and those to come, his glory may bee given to him, both by themselves, and by all posterity; whatsoever was possible for them to doe, should be faithfully endeavoured by this thankfull redeemed people, That glory might bee given unto God for this great Work throughout all ages, world without end.

That God might in all ages have the glory of this great work.

VVhence first observe briefly by the way, that which is sufficiently intimated in the Text, and noted by severall Expositors; *That in all ages God will have a people for his praise*; no generation past, or to come, but there shall bee a people for Christ to praise and glorifie him: it is not so with other Monarchies and Empires, one carries it a great while in the world, and then it is dissolved, and their people remaine not to them; but are either destroyed or delivered over, and left to some other Governour; *but this Kingdome of Christ shall never leave its people to any other Conquerour*: It is with other Kingdomes, as my Text a little after tells you, it is with the Earth, and Heavens, as a garment, they all wax old, as a Vesture they change, and rot, and come to nothing; but the Kingdome of Christ like himself, hath never any end, and the Generation of his Servants shall ever continue in his sight. The Church is sometimes more, and sometimes lesse visible: The people that praise God are sometimes more in number, and sometimes fewer; but they alwayes are, in all ages: God will have them that shall give him his glory, and sing him praises in the Churches. This I onely mention.

Observat. 1. Ephes. 3. 21. In all ages God will have a people to praise him.

Dan. 2. 44.

Psal. 102. 25, 26, 27, 28.

servat. 2: Secondly, another which more concernes us, is, the whole work of Gods redeemed people, is, to provide that God may have his glory in all a- works they should attend unto; that the glory of this great deliverance might be alwayes rendred unto him. Which affords us this lesson,

That a People who are truly thankfull for Gods building up of Zion, and hearing the prayers of his afflicted ones, will endeavour by all meanes possible, that all ages present and to come, may glorifie God for it.

Or more briefly take it thus,

The whole work of Gods redeemed people, is to provide that God may alwayes, and every where have the glory of it.

proved by example of the saints. Expositors observe upon this Text, that this redeemed Church take no thought concerning themselves, about their own ease, pleasure, wealth, gaine, or any thing else might accrew unto themselves by this deliverance, to make their own life easie or sweet; but their thoughts and studies are wholly laid out, how the present and succeeding Generations should give all glory to God for it. And hee that runnes may read it in the practise of many others recorded in Scripture. The time would faile me to give you a catalogue of the Churches Kings, Prophets, Priests, and other holy men of God, who have been like minded: Their care was as *Joabs* at the taking of *Rabbah* of the *Ammonites*, that *David* might have the glory of it. Thus did *Moses* when they were brought out of the *Egyptian* bondage. Thus *Deborah* and *Barak* after the discomfiture of *Jabin*. Thus did *Hannah*, *1 Sam. 2.* and innumerable others; who in all the Lords administrations to them, whether enlargements or pressures, have been studious of nothing so much, as how in all things God might have his glory preserved.

Sam. 12. 27.

*Exod. 19.
Judg. 5.*

*Sam. 4. 13, 17
18.
of. 7. 6, 7, 10.*

served and spread. *David* the man after Gods own heart Psal. 116.
 exceeded all others in this thing, *Quid retribuam?* what
 shall I render unto the Lord? was his usuall study; and
 hee never thought his own parts, his wit, fancy, thoughts,
 tongue, pen, &c. sufficient for it; but when hee had
 stirred up all within him, *Blesse the Lord, O my soule, and* Psal. 103.
all that is within mee blesse his holy Name: Hee would
 also stirre up all without him, *all the Church, Blesse the* Psal. 118. 2.
Lord yee house of Israel; let Israel say, let all that feare Psal. 100. 1.
God say, His mercy endureth for ever: All the Nations,
make a joyfull sound unto God, all ye Lands: All the
 Angels, *Blesse the Lord yee his Angels, all yee his Hosts:* Psal. 103. 20.
 Yea, all Creatures, *blesse the Lord all his workes, in*
all places of his Dominion, whether above or below,
animate, or inanimate; The Sun and Moon, the Starres of Psal. 48. per
Light, the Dragons and deeps, fire and haile, Snow and va- um.
pours, Mountaines and hills, fruitfull trees, and Cedars,
Beasts and all cattle, creeping things, and flying Fowles, hee
layes a tax upon them all, to come in, and contribute
their utmost, that God might have the glory due to
his Name, for exalting the horne of his people, even the Vers. 14.
children of Israel, the people neere unto him.

And there are three speciall Reasons why this should And by reason
 bee the great worke of the Lords saved and rescued
 people: and why indeed they can doe no other then stu-
 dy thus to exalt him.

One is, because they well know that the Lord hath
 reserved nothing to himselfe but onely his glory; the
 benefits hee gives to them, all the sweetnesse and ho-
 ney that can bee found in them, hee gives them leave
 to suck out; but his glory and his praise is his owne,
 and that which hee hath wholly reserved, of that
 hee is jealous, lest it should either bee denyed, E-

clipsed, diminished; or any the least violation offered to it in any kind: All Gods people know this of him, and therefore they cannot but indeavour to preserve it for him.

Secondly, besides, they know, as God is jealous in that point, so it is all the work that hee hath appointed them to doe; he hath therefore separated them to himself out of all the Nations of the world, to be his peculiar ones for this very end, that they might give him all the glory and praise of his mercy; I have (said God) created him, formed, and made him for my glory, *Esa. 43. 7.* This is the law of his new Creation, which is as powerfull in them, as the law of Nature, or the first creation is in the rest of his Works.

And therefore with a holy and spirituall naturalnesse (if I may so call it) the hearts of all the Saints are carryed to give God the glory, as really, as the stones are carryed to the Center, or the fire to fly upwards; this is fixed in their hearts, the work of grace hath moulded them to it, that they can doe no other but endeavour to exalt God, it being the very end why their spirituall life, and all their other priviledges are conferred upon them.

Yea, thirdly, they know their owne Interests are much concerned in Gods glory, they never are losers by it: if in any work of God, he want his praise, they will want their comfort: but if God bee a gainer, they shall certainly bee no losers. Whatsoever is powred upon the head of Christ, what ointment soever of praise or glory, it will in a due proportion fall downe to the skirts of his garments; nor is there any other way to have any sweetnesse, comfort, praise, or glory to bee derived unto themselves, but by giving all unto him

him, to whom alone it belongeth, and then, although hee will never give away *his* glory, the glory of being the *fountaine*, the *first*, *supream*, *originall* giver of all good; yet they shall have the glory of Instruments, and of fellow workers with him, which is a glory and praise sufficient.

This is a lesson of singular use to all Gods redeemed ones in many particulars. But the onely thing I shall at the present insist upon, is to direct how we may best improve the mercy of this day; and how we may do something worthy of this dayes meeting; the Lord hath turned our heavinesse into rejoycing, hath took off from us the garment of mourning, and put upon us this day the garment of salvation.

Application.
Exhortation.
1. To the Parliament to do this.

And I am perswaded this honourable Assembly hath not for a long time had a more reall rejoycing heart then you now feele, for the mercy which this day wee meet to celebrate and commemorate. Now would you know what you should doe, what you should render unto the Lord, what would bee the comeliest, and most excellent sacrifice in this day of your praise and rejoycing before God: Surely there is nothing comparable to this, *That you provide that of all those great things which the Lord hath wrought for us; all possible praise and glory may bee set upon the head of our Lord Jesus, and abide unto succeeding Generations.* Some such work as might preserve his honour in the present and succeeding ages, were worthy such a great assembly, worthy of the name of a day of their Thanksgiving.

How they may do it.

I am perswaded your hearts are so warmed with the unexpected Victory, that you would readily swear with *David*, to take no rest untill you were doing that very Work; if once you knew what it were, I shall tell

tel you, *Even in doing that wherein his glory is most concerned in all ages, and that is the setting up of his Kingdome*, the purgation & reformation of Religion, setting up his Ordinances in purity, providing that his Church may bee governed and ruled by his own laws according to his owne Word. This would indeed bee a lasting Monument of your thankfulness. This wee should all study, and to this every thankfull heart may contribute something, but none so much as you, Right Honourable Lords and Commons Assembled in Parliament, by whose appointment, and for whole furtherance in this work I stand here this day. God hath put into your hands the greatest opportunity, and meanes of providing for all the glory that he expects from *England* while the world stands, that he did put ever into the hands of any. The measuring line, and plummet of his house is put into your hands as once it was in the hand of *Zerubbabel*. From you he seems to expect what *portion* himselfe shall have in *England* for time to come, what kind of Subjects hee shall have, what *Worship* shall bee offered to him, what kind of *Guests* shall sit with him at his Table; by what *lawes* his house and people shall be governed; hee seems now to put into your hands, what unto the end of the world hee may expect from the Kingdome of *England*, in the way of his *Ordinances*; not onely the managing of a Kingdome of men, but of the Kingdome of our Lord and Saviour Christ Jesus, seemes now to bee in the hands of the two honourable Houses of Parliament.

Now, when such opportunities as these are in your hands, to doe such great things for God, how silent should all flesh be, till this worke be done? how hush'd and laid aside should all your other businesses bee; your own estates and priviledges, and private interests, or any

ny thing that concernes your selves, names, or families; how should they all be waved and set aside, till all that bee done, from which Jesus Christ shall receive glory in all ages. If then (Right Honourable and Beloved) any of you should after all the mercy God hath bestowed upon you; make it your worke to feather your own nests, build your owne Houses, and let the House of God lie waste, or hinder the setting up of this Work in purity and perfection; if you should make a slight businesse of the Worke of Religion; and cause the authority of the Gospel, and Kingdome, and Ordinances of Christ, to vaile bonnet to the lusts and liberties of poore sinfull Men, and decline the setting up of the authority of his Scepter; lest the corruptions of Men should be brought under the yoake more then they are willing, you will provide ill for Christs honour, ill for the Church, worst of all for your owne souls, in betraying the cause of Religion, and spoyling the most glorious opportunity of advancing the honour of Christ, that ever men were entrusted with, these thousand yeares. But if you shall resolve so to goe through with it, that there shall not need a reformation to come the second time, I meane in stablishing the rule for Faith, VVorship, and Government as neere as can be found out by the VVord (all carnall considerations set aside) should you but doe this, that it may bee set up in the Kingdome, and transmitted to posterity: God will then acknowledge you really thankfull, and that you have done as much for his honour as hee expects from any mortall men, and posterity shall confesse that as you are the most remarkable Parliament for Gods owning you, protecting and saving you, so God received more glory from you, then from any former Parliament; *Josiahs* praise should be verified of you, *Ne-*

ver the like went before you, or followed after you. I therefore humbly beseech you, Right Honourable Lords, and noble Gentlemen, whilst now your hearts are warm with this mercy, & all of you are ready to say with *David*, *what shall I render to the Lord? what shall I give the Lord for all his mercies towards us?* take *this cup of salvation*, resolve to pay your vowes, the vow you made, that you would endeavour the reformation of Religion, according to the word of God; and to the nearest conformity with the best reformed Churches. Goe on zealously and impartially with it; let the successe bee what it will, work belongs to us, successe belongs to God; therein shall you in truth give unto God, and our Lord Jesus Christ, that *glory and praise which a Parliament* should give him; other people must come short; though wee all are interess'd in this Mercy, and are equally bound to provide for his honour, yet our meanes are shorter, wee move in a narrower spheare.

Motives
thereunto.

Some of our endeavours must bee in our own Families, to make them better: Others in a Pulpit to make our Congregations better; few of us, though railed to our highest, are able to do any great things for his glory; but if the Lord enlarge your hearts to doe your worke aright, the whole Christian world in her severall ages shall be able to give glory unto him, by your improvement of these mercies which our God hath given us.

And a little further to provoke you unto it, consider seriously of these three things.

First Motives.
1. God chiefly
minds this.

First, in all our great conflicts, these huge shakings of the Nations, and combustions, the Lord hath no designe in any of them, but onely the building up of his Church, and answering his peoples prayers, his heart is set upon nothing else: You indeed contend for Li-

ber-

berties and Laws, and justly you may doe so; and the rather, because the liberty of your Religion stands and falls with your laws; but God can looke upon *England* as well if it were in slavery, as in freedome, he regards neither of them further then slavery and freedome hath relation to his Church, and the welfare of it; if all other his works were buried (as one day they shall resolve into the Chaos out of which they were taken) God cares not one whit, so be it that bee done his heart is set upon, record his work of building of *Zion*, and let what else so ever be forgotten, it matters not; ought yee not to be like minded unto our Lord?

Secondly, let me assure you, there is nothing else will ever appease our troubles, but the vigorous carrying on of this work: A great many are afraid lest the quick establishing of Religion (through the multitude of mens divided thoughts, and ungodlinesse of many mens minds) should make our troubles and conflicts, more then they have been; but be ye assured, the Lords Kingdome being provided for in the right way, God will prepare salvation for walls and bulwarks; hee will be the safety of that Kingdome, which advanceth his Kingdome; the Kingdome of Christ, it is a Kingdome of Peace, (as himselfe is a Prince of Peace:) It will never make tumults, it will appease tumults in a Kingdome where Christs Scepter prevailes: where hee strikes the Earth with the rod of his mouth, Cockatrices will be charmed, and all enemies shall bee hush't and quiet. It will I say make no tumults where it is received: but let mee tell you, Christs heart is so set upon the advancement of his Kingdome, that where it is not received, himselfe will breed tumults enow for them that oppose him: and the stone cut out of the mountaine

1 Cor. 7. 25.

2. This onely will end our troubles.

Esa. 36. 1.

Esa. 11. 3.

without hands, will dash asunder all men, and all things, all Kingdoms, & all States that shal not give way to him:

This will be
the everlasting
honour of
them who do

I adde further concerning your selves, that there is nothing will bring so great and everlasting glory to you, as to have been instruments in your generation, to further the work wherein Christs honour is so much concerned; you have read Books, and know the world; I beseech you tell me out of all the ages of the world that are past, cull out the choicest among men in their generations, and say, who among them was really an eminent Man, if it were not for being an instrument in helping forward the Church of Christ: multitudes have made stately buildings, Fish-ponds, Gardens, Palaces: Some have erected Kingdomes, what is become of them all? *Fam seges est ubi Troja fuit* is the doome of all of them, they are all turned into vanity, and so are the Makers of them. Consider the greatest, wisest, richest, learned'st of all who have lived; if they were not for Christ and his Church, what glory doth now remaine to any of them? how much so ever they magnified themselves, or were flattered by others, who now wil honour them? who now extols *Pharaoh* for a wise King, *Absalon* for a compleat Courtier, *Achitophel* for a politique States-man? who now would have the lot of any of them? do they not all lye buried ingloriously? hath not the Lord made the moth & corruption to rot them all? But now look into Gods Book, and read all Chronicles, and you shall find, that all they who have set their hearts to this work, all Rulers, Counsellors, Parliaments, who have been for the Lord, and his Church and Kingdome, their memoriall is honourable and blessed in all ages, they are still eminent and glorious, and shall bee so to the worlds end, and in Heaven to all Eternity. Set therefore your hearts to this great work, shew a reall desire to glorifie

rise him who hath these great things for us.

This, Right Honourable Lords and Patriots, I had to say unto you; and as for you the rest of this Honoured and Reverend Assembly; very many things might be suggested unto you, as means to exalt the glory of this our God and Saviour; but the onely thing I shall at the present commend unto you, is, to be often with God in the Mount, follow him with your prayers and supplications; give him no rest till hee hath carryed on this great and Honourable Assembly to doethis work, that they may raise the foundations for many Generations.

This from the second part of the Text; The work that they should doe, not to seek themselves, but how the glory of God may be preserved in the prelent, and future Generations.

The third and last followes, which concernes the way they shall take to perpetuate Gods glory for building his Church, and answering his peoples prayers; what way shall they take for it? *This shall be written, [in perpetuam rei memoriam,] for an eternall monument of it.* The onely Lesson which I shall hence observe, is this,

Part. 3.
The meanes whereby the should seek perpetuate Gods glory.

That one great way of giving God his deserved glory for his building of his Church, and answering his peoples prayers, is by causing these wonderfull workes of God to be written for the generations to come.

Observat.
One great meanes to preserve and render unto God his due glory, is to record his mercies.
Proved by Scripture.

For the truth of it, it is one of Gods Ordinances. You shall finde it in the 78 Psal. vers. 5. where the Prophet had exhorted them to give care, and learne what God had done for them, that they might teach it to their children. This (said he) *hee ordained for a Law, and a Statute for Israel:* what was this Ordinance? *that they should*

it, and teach their posterity to come, the wonderfull things which God hath done for his people: he commanded not onely themselves to know him, and his works, and to talk of them; but to provide that the generations to come might know what God had done. So in the 17. of *Exod.* 14. *vers.* When God had begun to appeare for his people in a Warre against *Amalek*; write it (said he,) in a Booke, a Book of the Warres of God for his Church, and against his enemies, must bee written and kept as a record from age to age. So also *Moses* commanded them in the 31 of *Deut.* 19. *vers.* Now therefore write ye this Song for you, and teach it the Children of *Israel*. A song must be written and learned, to expresse what God had done for a people who were most unworthy of the Mercies bestowed upon them: So likewise *Ester*, *Est.* 9. 32. The great work of Gods defeating the conspiracy of *Haman*, and deliverance of his Church, was recorded, not onely by an anniversary feast, but it must bee written in a Booke.

Thus you see, the Lord hath often enjoyned his people to record and transmit to posterity the great things which hee hath done for them. And as he hath commanded it, so his Spirit hath ordered and brought to passe, that it hath been so. *Moses* and *Samuel*, and the rest of the Prophets have done it; what should I trouble you with a discourle of particular instances, since the whole Book of God is nothing but a Chronicle, a Book of Acts and Monuments of the Lords wonderfull works in gathering, and building, protecting, and saving, and doing good to his Church, and destroying their Enemies? And they did it many wayes; sometime they made Eucharisticall Songs, which they taught their children; sometime they wrote them upon their Childrens names; sometime

Exod. 15.

Jdg. 5.

time by giving names to the *places* where the mercies were received; sometime erecting *stones and pillars*; sometime by appointing *yearly Feasts* of remembrance. Many of which wayes were presented unto you the last solemn meeting you had in this place upon a like blessed occasion.

Gen. 41. 5
Gen. 32. 1
1 Sam. 7. 1
Hester 9.
M. Arrowst
Ebenezer.

And the grounds or reasons why this ought to be done, why these things should be recorded, are necessary,

And by rea

First, in relation to God.

Secondly, in relation to the Generation who receive these mercies.

Thirdly, in relation to the posterity that are to come after.

First, *in relation to God and his glory*. As the works of God are *all* worthy to be registred and remembred, so the work of building the Church, and answering his peoples prayers, is the *most worthy*, the *most excellent*: because these are his master-pieces; in all these works, God appears in his glory; all his excellent perfections shine forth in their beauty: and therefore none so worthy to be written. And as this work is most worthy, so there is no way or meanes so excellent and effectuell for the perpetuating of the honour and glory due to him, as the faithfull recording of it, and delivering it from hand to hand in all generations; which else will soone be forgotten and lost, as loose pearles and pretious stones: But when they are recorded, they are like pretious and excellent pearles put upon a golden thred, and thereby easily kept together and preserved, and his glory thereby made everlasting. His Works are all Eternall, *à parte ante*, in his decree; this writing and registering of them, will make them so *à parte post*, in the eternall commemoration

1. Gods glory
is hereby pre
served and
spread abroa
Psal. 111. 4.

ration of them. Thus shall be fulfilled to his glory that
 which *Solomon* says, *I know whatsoever God does, it shall be for*
 ever; it shall last for ever to his glory.

Secondly, *in relation to them who receive these mer-*
cies, the present age that enjoys them, may also
 bee great gainers by it, for it makes the favour
 and mercy deeplier written in their owne hearts in
 indeleble characters: and the frequent reading of them
 would keep the mercy alwayes fresh and green, alwayes
 of the same efficacy and vertue unto them who have re-
 ceived it.

thus people
 who receive
 them are here-
 bettered.
 and the instru-
 ments employ-
 ed by God, are
 in due re-
 membrance
 and honour.

And besides, those excellent Instruments whom
 God hath employed to helpe in the great worke of
 building the Church, shall thereby enjoy the honour
 and praise which God is willing to have conferred
 upon them: (for hee would have the righte-
 ous in everlasting remembrance) when in all ages it
 shall be known, not onely *what* the Lord hath done for
 his people; but also *who* they are whom God hath been
 pleased to employ in this great Work: wee know the
 old saying, *Multi ante Agamemnona fuere fortes, &c.*
 there were many valiant Commanders and Souldiers
 before *Achilles*, or *Ulysses*, but none of them are famous
 to posterity, because they wanted a *Homer*, their wor-
 thy deeds are not recorded: but by such a faithfull re-
 gister the Lords worthy instruments are in all ages made
 partakers of a glory which is next the glory of Hea-
 ven.

The gene-
 rations to come
 have their due,
 these works
 concern them.

But chiefly my Text leads to the third; in relation
 to posterity. These things *shall be written for the Gene-*
rations to come, and for their sakes they ought to be writ-
 ten.

1. Because they are their *due*, and the present generation
 can-

cannot without injustice deprive posterity of a faithfull record of Gods mercies, for in all these things he speaks to all the ages to come, as well as the present. You have it in *Hosea* 12. 3. where *Jacobs* wrestling with God and meeting with him in *Bethel*, are mentioned: *There* (sayes the Church) *hee spoke with us*; what he spoke to *Jacob*, hee spoke to *Israel*, that lived in *Hosea's* time, above a thousand years after it; and what *Paul* spake, *1 Cor.* 10. 11. concerning Gods Judgment, *All these things hapned unto them for ensamples, and are written for our admonition upon whom the ends of the World are come*; is as true of all his works of mercy; they hapned unto them for our sakes, as well as for their owne; and the Prophets knew this, *unto whom it was revealed, that not unto themselves, but unto us they did administer the things which are now reported.* Now look as it is with Parents who though themselves know they cannot live long, and peradventure some of them are but termers in their states and Honours; yet their Evidences of their Lordships or Mannors, which belong to their children, they dare not but transmit the Copies of them to those who shall inherit their Lands after them. Since then the records of these things are their due, wee cannot deny them to posterity, unlesse we would rob them of that which God will have them receive from us.

Nay, secondly, it is their gaine as well as their due, yea, it may prove an infinite and invaluable gain to posterity; for by the recording of these great and excellent Works, posteritie may learne to *know* God, to *trust* him, to *feare* and *serve* him; they may out of these learne their duty, and read their destiny. This was the very end why God made that law, *Psal.* 78. 5. That the Parents should transmit unto their children, the wonderfull works

And may many wayes be gainers by them.

E

which

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which hee had done, That they might set their hope in God, and keep his Commandements, and might not bee as their fathers, a generation whose spirit was not stedfast with God. The like causes of writing these things, you shall find, *Rom. 15. 4. 1 Cor. 10. 11.* Look as it is with them that travaile at Sea (take for instance *Columbus*, or *Drake*, or any of those famous Sea-men, that have discovered unknown tracts in the deep waters) when they themselves had past them, if they had come home again without making a Sea-mans Chard, who had been the better for all their voyages? whereas now, ordinary Sailers by help of their Chard, can compasse the world round about; because they know where the safe chanel, and where the rocks and dangers lye. So in the faithfull Stories of the works which God shewes to his people in one generation, the generations to come shall before their eyes be able to read the right way, by the fall of others they shall know where lies the rocks and stumbling blocks; by the deliverance of others they shall know where out-gates are to be found. The reading of a record of *Mordecays* good service, was a meanes to save all the Church of the Jews at one time, *Est. 6. 1, 2.* The remembring of *Micah* his prophecy, saved the life of the Prophet *Jeremy*, at another time, *Jer. 26. 19.* the remembrance of the causes why Israel was carryed captive out of their owne Land, was a meanes to bring them to repentance at another time. The records of Gods dealing with *Abraham*, *Isaac*, and *Jacob* have succoured Gods people in their distresses ten thousand times; the particular wayes how the Church hath profited by them, are not to bee numbred; inexpressible is the gaine which may be gotten by them: therefore the Lord would have them written for the generations to come.

For

to the two Houses of Parliament.

For Application of this: First, if the Lord will have his great Workes recorded to posterity, that they may give him his glory; surely, then the present age should observe them, and glorifie him; if our present mercies shall bee the wonderment of the world in after ages, how ill would it become us who receive them, to passe them over unregarded, or put them into oblivion? what a catalogue should every one of us have, how full should all our memories and records bee, who receive them thus by heapes upon heapes? how excellent and comely a thing were it, if every one wee meet with in the streets, and fields, could bee able to tell us the Story of Gods dealing for England these three, or foure, or five yeeres; beleeve it, it is our shame that wee are not able to doe it. What a shame and unworthy thing is it to lay up in our memories trash and vanities; write downe in our Books, our passions, toyes, and fooleries, and have no records of these glorious VVorks of God? how shall wee lift up our heads before God, when he shall reckon with us for this ingratitude? O that every one of us could endeavour to have our records of these mercies, as perfect as Gods are; he observes and keeps account of all, let us doe so likewise, let our books and memories; be treasuries of these works and wayes of God; let our tongues talk of them, let us be all good Historians, at least of these latter yeares, since the beginning of this Parliament, be able to count all our journeys and pitching places, our deliverances and Victories from Kynton unto this day: yea, and when wee think or speake of them, let it bee with admiration, which is the *individuu* comes, the inseparable companion of praising God: wee never can duly tender his praises for these mercies, unlesse our understanding see it selfe conquered by that

Use 1.

If posterity, then much more they will receive these deliverances should praise God for them.

Exhortation to all to doe it.

Especially for mercy.

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which it contemplates; and be compelled with *David*, againe and againe to cry out, *O Lord our God, how excellent is thy Name, how wonderfull are thy workes!* Doe these things daily, but doe them this day more carefully: this day is separated for his praise and glory, but in a more peculiar manner let him have the glory of this *late great, and unexpected Victory*; and let us consider seriously what kind of mercy it is, which wee this day come to blesse the Lord for. I shall not goe about by ostentation of words, and hyperbolicall expressions to elevate it above its height, had I Rhetorick and words to doe it, this Assembly would not be taken with such kind of language; but simply and plainly bee pleased to behold this great work of God, both for the substance and circumstances of it; for the thing it self, for the substance of it; Granted it is, to bee one of the greatest Victories that ever the Lord bestowed upon us since the beginning of our troubles; wherein all the enemies Foot, all their Carriages, all their Ammunition, so many of their Horse were taken in the field.

But there are foure Circumstances accompany it, which makes this mercy most wonderfull.

First, the *Time* when this mercy was bestowed upon us.

Secondly, the *Place* where it was bestowed upon us.

Thirdly, the *Persons* by whom it was wrought for us. And,

Fourthly, the *Manner* how God did it for us.

First, the *Time* when it was done, truly, when we were very low, exceeding low in our *Spirits*, low in our *Counsels*, low in our *Treasures*, low in our *Arms*, low through our mutual *Divisions & jealousies*, wondrous low (I think) as we have been.

The greatness
of this Victory.

Both in the
substance.

And circum-
stances which
greatly magni-
fy Gods mercy
in it.

The time
when it was
done.

been almost at any time since the beginning of our troubles: at a time when the *Enemy* was extream *high*, high in their *spirits*, high in their *confidence*, high in their *scorn*, high in their *resolutions*, so high, as if they had already swallowed all, boasting that our Armies were crumbled to nothing, and wondering we were so foolish, as not to resign up all. Yea, done in a time when we had newly prayed and sought God, when the Honourable Houses had called the City and the Assembly of Divines to lie in tears and dust before God, to wrestle with him: this was the time when the Lord remembered us, agreeing with that *Plal. 126. 33.* of the Psalmist, *Who remembered us in our low estate, for his mercy endureth for ever.*

I may adde one more concerning the time, it was in the rising of the yeare, almost in the Spring, when yet we have foure or five moneths before there be any necessity of winter Quarters; in which time, if God give us wisdom to follow it, and himself please to goe on with us, who knows what a blessed period our troubles may have?

Secondly, and *the place where* is remarkable. Where *2. The place.* was it done? truly, in that part of the Land where the Enemy had lately wrought outrageous villanies. I speake not of taking a Town in a hostile way, but of murdering of women, of ravishing wives and maidens; where the Commanders could boast what liberty they had given to their Souldiers, though not to murder the women, yet to ravish as many of them as they could: where the Country groaned under the blasphemies, and outrages that they wrought; that the Lord should have it so ordered that where they had plundered and spoiled, themselves should be plundered and spoiled, that thither they should fly with shame, hardly daring to look in where

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all these cruelties and insolencies had been wrought by them.

The persons
whom.

Cor. 1. 27, 28

29.

Thirdly, and take in the *Persons* by whom. Of whom I will say two things, which you will all grant to be true. They were an Army *despised* by our Enemies, and little lesse then *despaired* of by our Friends, as men from whom little was to be looked for; Gods glory is the more conspicuous; this is according to his own manner of working, *Who delights by weak things to confound the mighty, and by things which are despised, and things which are not, to bring to nought things that are, that no flesh might glory in his presence:* This is the Lords doing, let it be wonderfull in our eyes.

The manner
how.

Fourthly, and *the manner* how is very remarkable, how God did it; truly so, that the men should doe what men can doe, that they might have the praise of Instruments, giving them valour, courage, wisdom and faithfulness; and yet withall letting them be so overborn, one wing in a manner broken, and many of the Foot routed, and all in danger to be lost; that it might appeare (as hath been in the rest of our Victories) *that the thing was wrought by God:* Now can you looke upon all these things together, & not with admiration cry out, *This is the Lords doing, this is wonderfull in our eyes: Non nobis Domine, non nobis, Not unto us Lord, but unto thy Name give the praise and glory?* Overmuch to extoll men, God would not have you, they would not have you doe it, you would wrong them and your selves and your God, if you should looke upon them otherwise then as instruments. But O that you could admire this mercy, that God hath given in, that you could see all the mercies that are in the wombe of this mercy! how many have already sprung from it, *Leicester* taken in againe, and other tydings are come out of other parts of the

the Kingdome, some mercies about *Taunton*, others about *Chester*, hath our God cast them in, that this day might be as a day of Jubilee to us. Shall not God have glory for all this? Shall not our hearts bee lifted up to give him praise? Would God have a Chronicle written, that the ages to come may stand amazed at it; and shall we that see these things, and enjoy them thus unexpectedly, confine and pen up our praises to one day of Thanksgiving, and not have our whole heart, and our whole life filled with studies and endeavours to exalt him? let this be our first Use, if we should write them in a Booke to provoke others, then surely we should write them in our hearts to provoke our selves to praise him.

The other Use I would make of it is *this*: That seeing the *Lord* would have his wonderfull Works written for the Generations to come; Let the Honourable Houses of Parliament looke upon it as a duty they owe unto God, and to the present and future age, to provide that these glorious and admirable works which God hath done for *England* and *Scotland*, since the beginning of our troubles, may faithfully bee transmitted to posterity; you hear God hath appointed it for a law and an Ordinance, that the generations to come should know his wonderfull Workes, and it's both due and expected by one age from another; it hath been the received Opinion of wise men, that the World is more beholding to them who write Histories, then to any men living, except onely those that did the excellent Works which the others writ. *Tully* tells you, that History is the witnesse of time, the light of truth, the life of memory, the school-Mistress of our life, &c. When yet, alas, all their Histories were written with ignorance, vanity, passion, partiality, and gave very little help to our main businesse, to teach us the administrations of God, and the

Use 2.

Exhortation
to record the
Mercies for
the Generation
to come.

A Thanksgiving Sermon Preached

the way hee hath taken in carrying on his Church, which is the Kingdome of our Lord Jesus Christ. But now by the true and faithfull setting forth to the World what the Lord hath done for us; you should honour God and advantage his Church as much as in any thing that you can possibly doe, unlesse it be the building of the Church itself. Never could more excellent things tending to advance the goodnesse, wildome, power, and mercy of God bee manifested to the world, then this story of our times would afford. The Jews have a saying, That when God destroyed all the World, there was a Copy of all kept in the Arke with *Noah*; and after the Floud was gone, this Copy was re-printed and spread over all the world. The meaning was, that the Creatures that were kept there, did fill all the world with Creatures of the same nature that the World had before. Truly, I have often thought, that were all the Copies in the world lost, of Gods admirable dealing with an unworthy people (except only those mentioned in the Scripture) there might be a re-impression of them out of the admirable things that God hath done for us since these publike calamities came upon us; and all the world might learn sufficient out of our Story, what a God our God is, and learn to know, and trust, and fear him forever; give me leave onely to name some *Capitulum*, some heads of things, which is fit the World should read and know: They should read of a *Parliament* called together by a strange providence; and when they were called, God dealt with them, as hee commanded *Ezekiel* to deale with his own haire, *Ezekiel* 5. one third part of it to be thrown away into the wind, another to be burnt in the City, and another to be againe purged and refined, and kept in the skirt of his garment. They should read of 4 or 500 Commons, and multitude of

of Peeres, some of them passing through the fire, some scattered into all the corners of the land, seeking to destroy the Nation that had entrusted them; and a remnant left behind, fined and refined, and humbled again and again, and kept to do wonderfull things for the Lords glory, and his peoples good. They should likewise read of Army after Army, and fight, after fight which wee have had with our Enemies; of every one whereof they should be able to say, what my Noble Lord said immediately after Kynton fight, *That there was never any thing wherein there was lesse of man, and more of God.* They should acknowledge in all wee have done, there was little of man, and much of God. There they should likewise read, how this famous City, and all the Countries where the Gospel had prevailed, have faithfully stood to God and his cause even to their owne exhausting, in the midst of infinite discouragements; and how the rest that were nursed up under Popery and superstition, both Lords and Commons, and Gentlemen, and whole Counties did endeavour to fight themselves into slavery, and labour to destroy the Parliament, *that is,* themselves, and all that is theirs. There they should read how God broke all our crutches we leaned upon, our Counsels, our Treasuries, our Armies; and never prospered us really, till he had deeply humbled, and made us to look to himself onely for help; how he brought the two Nations into a Covenant with him, and set them upon a work of Reformation of Religion, and carryed on that work in a troublesome time, in a time of Warre, better then (in likelihood) it would have been in a time of Peace. There they should read the fruits and effects of Prayer; how he suffered his Almighty hand to be, as it were, directed by it. They should see what strange Plots were discovered, prevented, detected; how God made some of our strong Holds to be easily delivered, and

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others

thers of no strength little lesse then miraculously preserved against all the Force of the enemy; how usually God made our losses to bee our gaine, and did us most good by undoing us; compelling us often to say, *Perissemus nisi perissemus*, wee had been undone if we had not been undone; and how our enemies, that rose against us, evermore found their gaine to prove their losse; and that which raised them up highest, instantly laid them lowest. What shall I say? they shall in a thousand particulars read in this Story our folly and Gods wisdom, our weaknes and Gods strength, our divisions and confusions, and Gods ordering them all to serve his holy ends. They should read such things as (I am confident no History in the world) is able to hold out the like. Now I beseech you, is it not pity that these things should be lost? shall we deprive the world & posterity of these things; *Serimus arbores*, we plant Trees which may beare fruit to after ages, and shall we not doe this, which like *Nebuchadnezzars* tree would beare fruit to all the world; or shall wee hazard them to bee written by a lying or unskillfull hand? written they will be without all question, *Scribimus indocti doctique*, Diurnalls, and Weekly Intelligencers undertake to set them all down; but shall posterity bee left to make their computatiō, & draw their estimate of the Lords dealing by such Books as these? should not we rob God, our selves, his Cause, & his Church in all ages, if we should leave it to such Historians as these. God forbid, rather let some of the choicest men in the Land be set about it: It was said of *Claudian*, that he wanted matter to write of suitable to his wit; but what wit is suitable to this matter. *Who is sufficient for these things? who can tell the loving kindnesse of the Lord? who can shew forth all his goodnesse?* My humble suit therefore to the Right Honourable Houses, is

Dan 4.

Psal. 106.

(a thing which I am assured God expects from you) even that you would provide that some worthy, faithfull heart, and heads, and pens bee set on work, who may undertake this Work, and have leave (as Mr. Fox had in Queen Elizabeths dayes) to search all the Registries; and be enabled to hold forth all the light that may bee, that the Generations to come may see a true picture, a faithfull Story of these three or foure last years: And let him doe it faithfully, let him not be discouraged with the Politicians fear, *That it is dangerous to write truth in the present age, not safe to come too neere the heels of truth, lest it kicke out his teeth:* But as the Penmen of the Scripture, wrote mans folly, and Gods goodnesse; so let him bee encouraged to let the world know great things God hath done for us, and how little we have done for our selves: no gracious man shall have the lesse glory in Heaven, by letting God have his glory by us on earth, though it be in publishing our weaknesses and follies. I once again humbly beseech you the thing may bee done. And yet further to provoke you, consider that in all ages the eminentest men have been employed in this kind of Work. Moses wrote the dealings of God for 2500 years from the Creation to their entring into Canaan; and afterward it was carryed on by other chiefe Instruments; above half the Old Testament is a Chronicle of the things done by the Lord in War and Peace for his people. In the New Testament four Evangelists wrote the story of Christ; Luke writing the *Acts of the Apostles*, and how ill could the world have wanted one of these? How miserable had we been, if we had been deprived of them? And since that time I appeale to all Scholars, whether the choicest men in learning have not been imployed in this service; and let all Englishmen speake, whether they think any book written in our Mo-

ther tongue, hath brought more glory to God, and stirred
up more zeale for Christ, and encouraged people more
to a holy life, and to own Gods Cause courageously, then
Mr. *Foxes* books of Martyrs, the Acts and Monument of
the Church. In all this, I plead not for the honour of
any man, or men, let them all be laid in the dust, so God
may be glorified, they who doe worthily shall have glory
enough with God in Heaven; yet God would have them
also had in everlasting remembrance: but it is for God and
his honour that I plead; there are such things of God, of
his Wisdome, Power, Goodnesse, Compassion, Mercy
to be set forth; that should the Lord move your hearts to
resolve upon it this day, it were a testimony of your
thankfulnesse, next to the going on vigorously in the Re-
formation and setting of the Church; and you can pitch
upon nothing that shall bring more eternall glory to the
Lord, that hath done these great things for us; the to cause
these things to be *written for the Generations to come, that
the people not yet created may praise the Lord.*

FINIS.
